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into its social space. The most important of these is, universally, its mother or some one who acts as mother. Finally, there will be culturally defined ways of encouraging and stimulating or restraining a child in these efforts.

In Taleland these factors of social behaviour are notably inter-correlated. In general there is a marked parallelism between the trend of physiological and psychological development and that of social and cultural development—unlike our own society in certain strata of which social development lags behind psycho-physical development. A girl of 16 or so in Taleland is not only physiologically mature but has accepted the role of a mature woman in the psychological and social sense. She is married, she has economic duties to perform, she is socially responsible. A boy of the same age is pulling his full weight in the economic system, and it is regarded as entirely reasonable that he should be thinking of marriage and sex life, though it may be four or five years before he finds a wife. It should be added that physiological development among the Tallensi is probably somewhat slower than among ourselves. Accurate age norms could not, as will readily be appreciated, be established, but I have estimated that the average age of walking is about 2 years, of talking about 3 years (though single words like *mma*, my mother, and names of members of the family are used with infantile approximation at about 2 years). As far as one can judge by somatic indications, pubescence in boys commences at about 14 years. Girls, according to my wife's observations, do not as a rule menstruate before the age of about 15–16 years, by which time they have frequently been married for a year or two.

This close correlation between psycho-physical and social development is reflected in the notion held by the natives that physiological growth is a natural process, like the growth of plants and animals. The Tallensi have no elaborate transition rites to mark the passage from one stage of growth to another. Unlike many other West African peoples, they accept the onset of puberty in boys and girls, which they recognize by special terms, with the same casual rationality as they accept the cycle of time itself. Health and well-being of the body must be safeguarded with all the resources of their empirical and magical knowledge, but growth in itself is not a matter of cultural emphasis. It is of the very nature of human life. It emanates from